A Serious

EXHORTATION

To an

HOLY LIFE,

OR

Converſation.

With a clear Diſcovery

Of { The Nature of it, what it is. / The Means of attaining it. / The Trials of it, how it may be known. / The Motives, or Inducements to it.

OR,

A profitable Companion

For

{ Converſion. / Confirmation. | Illumination. / Conſolation. }

By *Robert Purnell.*

LONDON,

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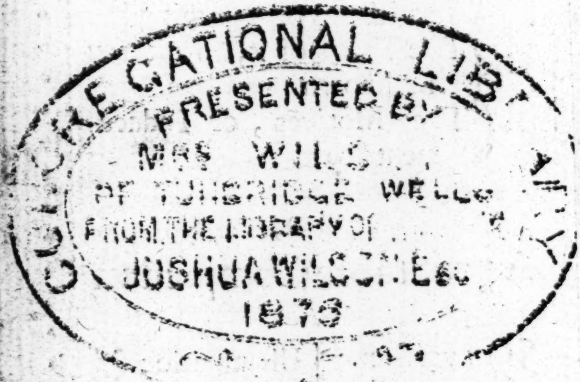
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An Epiſtle To the READER.

Reader,

CONſider, there are many wayes to Damnation, and but one way to Salvation; and that is ſtrait, and the gate narrow; ſo that although the runners are many, the obtainers are few: Now that we may ſo

run that we may obtain, is my deſire and endeavour in this little Piece; for there is a way, if we could light on it, which I have pointed at, how to poſſeſſe what we want, how to live long in a little time, and to have one Foot as it were in Heaven, whilſt the other is upon the Earth. This ſmall piece is the Birth of many Prayers, and the ſum and ſubſtance of many ſweet Converſes, and Meditations, and

and the Judgement of moſt precious Chriſtians; ſo that this Book is of great Worth, though but of ſmall Price. The beſt and chiefeſt Authors that I have conſulted withal in compiling the enſuing Treatiſe, are the Prophets and Apoſtles, mentioned in the Holy Scriptures of the Old and New Teſtament; ſo that here is no looſe corns to blow off, nor miſ-ſpent words that I know of. I did lately meet with a ſmall piece

about this bigneſs, having the ſame Title Page (upon the matter) with this, written by one Mr. *Thomas Wadſworth*, ſometimes Preacher at *Newington*, near *London*; in which Piece there are many choice things, but I finding it lame, or ſhort, as to the beginning, carrying on, and finiſhing the work of *a Holy Converſation*; and finding the neceſſity of ſuch a Piece in theſe looſe Times, wherein the *Lords Day*

is

is profan'd, his Ordinances ſlighted or adulterated, his People deſpiſed, *&c.* I have made bold to put Pen to Paper, and ſo to compoſe the enſuing Work, which is neither deficient in neceſſaries, nor abundant in ſuperfluities. Thou ſhalt finde it for Order, Methodical; for Matter, Spiritual; for Brevity, Compendious; for Uſe, Precious; *&c.*

Conſider, the Truth is the ſame in all Ages, only it ſhines more and more

more clear from Age to Age, *until that which is perfect is come*: the Truth held forth is the ſame, though with more of God and leſs of Man, ſuch addition is no innovation, but illuſtration; not a new light, but new ſight. A man may not be ſaid to make a new World, when he makes a new diſcovery of the old. My Friends, labour to keep cloſe to God in this looſe Age, ſpend not your precious time in complaining on o-

thers,

thers, as moſt do, but rather endeavour in the uſe of all means to reform your ſelves; lay the Foundation of Mortification deep, reſerve no luſt from the ſtroak of Jeſus Chriſt, let your Speech be ſeaſoned with Grace, take heed of neglecting or ſlighting any of the Ordinances of God; in order hereunto, read ſeriouſly this ſmall Piece, being *a ſerious Exhortation to an Holy Life and Converſation*; and if thou wilt read

ſo

ſo as to profit much by it, conſider & obſerve theſe three things.

1. Conſider that Sanctification, or an holy Life, is the Eccho of Election; and Holineſs the Bloſſom of Happineſs; and Piety the inlet of Felicity; whereas an unholy Life brings external, internal, and eternal miſery upon Perſons and Nations.

2. Have no hand in any Plot, but againſt Hells Policy, have no deſign but againſt Sin; learn how to act to thy God

God Fidelity, to thy Prince Loyalty, to thy ſelf Humility; ſo ſhalt thou be kept from future Falls, and guarded from preſent Fears; for God hath either the Caſtle of a Providence, or the Ark of a Promiſe, or the Allſufficiency of his own Grace for a retirement of his People in the greateſt Storms and Tempeſts.

3. Make a moſt ſtrong Determination from the bottom of thy heart to embrace and

and obſerve whatſoever thou ſhalt finde to be the will of God, though all the world ſhould be againſt thee for it; ſo ſhall all thy Duties and Services be regulated by Precept, and winged by Promiſes.

Farewell.

A Serious *EXHORTATION* To An Holy Life And CONVERSATION.

THE Lord of Glory, who is the great Master-piece of Speech, when he speaks from Heaven, he makes use of three several Texts of Scripture in one breath, *Mat.* 17. 5. *This is my beloved Son, in whom I am well pleased, hear him.* First, *This is my beloved Son,* that Scripture you have in

Pſal. 2. 7. *In whom I am wel pleaſed*, this we have in *Iſa* 42. 1. *Hear him*, this we have in *Deut.* 18. 15. This high and mighty one hath gather'd up all practicall Divinity into ten Precepts, *Exod.* 20. and *Moſes* reduceth them to four Heads, *Deut.* 10. 12. And the Prophet *Micah* to three, *Micah* 6. 8. and our Saviour Chriſt to two, *Mark* 12. 29, 31. and all that we can pray for, or againſt, into ſix heads or petitions, *Matth.* 6. 9. to the 14. verſe. And the Apoſtle *Paul* reduceth all into one, *Rom.* 13. 9. *He that loveth another hath fulfilled the Law; if there be any other Commandment, it is briefly comprehended in this ſaying, Thou ſhalt love thy Neighbour as thy ſelf.*

Now

Now that I may manifeſt my love to my neighbour, I do here preſent him with this little piece, which I have for my own and his ſake taken great care and pains in. I ſhall reduce the body of this Book to theſe two great Doctrines of Grace and Works, and ſo ſhall begin,

With the great Doctrine of Gods free Grace, and 1.

End with the Doctrine of Works, which is the ready way to get the apprehenſion and application of mercy to our ſelves. 2.

The Papiſts ſay if we are freely juſtified by Grace, we need not to do any good works; and if we cannot fall from Grace, we need not fear to commit ſin: but every true

Chriſtian will ſay that Faith and Works muſt go together in our converſation.

1. Firſt, To begin with the Doctrine of Grace, if we minde and underſtand the Covenant of Grace, juſtification by Grace, the Doctrine of Grace, we ſhall finde that the Apoſtles all along were very careful to keep this Covenant and Doctrine of Grace diſtinct from all other things: they all along do oppoſe the Law and Grace, Works and Faith, our Righteouſneſs and Chriſts Righteouſneſs, teaching us thereby how needful it is that they be kept each in his place aſunder, and that we do not as moſt do, jumble them both together. This Do-

Doctrine of Grace hath been and ſtill is a bone of contention: Why ſo? becauſe learning cannot reach it, natural wiſdom is confounded at it, evil Angels do not know it, moſt men do turn their backs upon it, being bereaved of the knowledge of it, or elſe corrupted from the ſimplicity of it. Let the Reader conſider theſe Scriptures, all ſpeaking to the ſame thing, *Rom.* 4. 5. *But to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs.* Titus 3. 5. *Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us.* Rom. 11. 6. *And if it be by grace, then it is no more of works,*

otherwiſe grace is no more grace; ſo that the righteouſneſs whereby we are juſtified before God is a perfect righteouſneſs, which is the righteouſneſſe of Chriſt alone, *Heb.* 1. 8 *Mat.* 6. 33. *Rom.* 4. 6. So again, *Pſal.* 71. 15, 16, 19, 24. and *Iſa.* 45. 24. *Surely ſhall one ſay, in the Lord have I righteouſneſs and ſtrength. I will*, ſaith *David*, *make mention of thy righteouſneſs, even of thine onely.* So that in this, Juſtice and Mercy, as *Pſal.* 85. 10. both meet together. Juſtice in that God will not juſtifie a ſinner without a perfect righteouſneſs; and yet Mercy in that he will accept ſuch a righteouſneſs that is neither in him, nor done by him, but by his ſurety for him. There

There are theſe eight points or heads in this Doctrine of Free Grace.

This Doctrine is the Foundation and Baſis of all Chriſtian Religion. 1.

This Doctrine is the inlet of all Divine peace and conſolation. 2.

This is the root and ſpring of all Goſpel obedience. 3.

This is the great ſtop and bar to keep out all floods of error. 4.

This Doctrine is the main ſupport of the Soul under all trials. 5.

This is the great Doctrine by which Arminianiſme and Popery is overthrown. 6.

This is the Doctrine againſt which Satan doth moſt War, endeavouring 7.

either to pervert, or to corrupt it.

8. This Doctrine is one of the hardest to be learned, it being above the reach of nature.

1. To begin with the first of these, This Doctrine is the foundation and basis of the true Christian Religion, as doth appear by these few instances.

1. Our Election is the Election of Grace, and according to the good pleasure of his will, *Ephes.* 1. 4, 5.

2. Our Vocation is according to his Grace, 2 *Tim.* 1. 9. *Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace,* &c.

3. Regeneration is of Gods own will, *Jam.* 1. 18. *Of his*

his own will begat he us by the word of truth.

Faith it ſelf is the gift of God, *Philip.* 1. 29 *Epheſ.* 2. 8. 4.

Our juſtification is freely by his Grace, *Rom.* 3. 24. and a free gift, *Romans* 5. 15. 5.

Forgiveneſs of all our ſinnes is according to the riches of his Grace, *Epheſ.* 1. 7. *In whom we have redemption through his Blood, even the forgiveneſs of ſins, according to the riches of his grace.* 6.

Eternal life is the gift of God, *Rom.* 6. 23. *The gift of God is eternal life, through Jeſus Chriſt our Lord*, ſee *Acts* 15. 11. 7.

Now if any ſhall ask why God ſhould diſcover this great myſtery which

was kept secret since the world began to us, who are sinners of the Gentiles, who in time past served dumb idols, or why God should be found of them that sought him not, or made manifest to them that asked not after him; I can give no other answer then that, 1 *Cor.* 1. 29. *That no flesh should glory in his presence*; or that, *Mat.* 11. 25, 26. *Even so Father, because it seemed good in thy sight.*

2. As this Doctrine is the foundation and basis of the true Religion, so in the second place it is the root and spring of all Divine peace and consolation: Now peace and joy comes into the soul by these veins.

1. By the vein of our acquaint-

quainting our ſelves with him, *Job* 22. 21.

By the vein of believing in him, *Romans* 5. 1. *Rom.* 15. 13. 2.

By the vein of ſtaying our ſelves upon him, *Iſaiah* 26. 3. And ſo much for the ſecond head. 3.

This Doctrine is the root and ſpring of all Goſpel obedience; how do men write of a ſerious exhortation to an holy life and converſation, if they diſcover not the way to it? Our Saviour ſaith, the tree muſt be made good before the fruit can be good: *The Branch cannot bear fruit except it abide in the vine, Joh.* 15. 4. ſo that this Doctrine is the root and ſpring of all true obedience, for this Doctrine being received 3.

and

and retained, works these five things in the heart and soul, viz. *Faith, Love, Fear, Willingness*, and *Chearfulness*, and from these as from five springs doth Gospel-obedience flow.

1. True obedience doth flow from faith, whence it is called the obedience of faith, *Rom.* 16. 26.

2. So also love constrains them in whom it is, to walk holily, *John* 14. 23. *If a man love me he will keep my words*, Psalm 26. 3, 4. *For thy loving kindness is before mine eyes, and I have walked in thy truth.*

3. True obedience doth spring from an holy fear, *Psal.* 119. 161. *My heart doth stand in awe of thy words*: so *Noah being warned of God, was moved with fear, and pre-*

prepared an Ark, Heb. 11. 7.

As it ſprings from Faith, Love, and Fear, ſo it ariſeth from a willing minde, *Pſal.* 27. 8. *When thou ſaideſt, ſeek ye my face; my heart anſwered, Lord, thy face will I ſeek.* 4.

Goſpel-obedience is, or ought to be, performed chearfully or delightfully, *Pſalm* 40. 8. *Thy Law is in my heart as well as in thy book, I delight to do thy will O God.* By all which it doth appear, that this Doctrine of Grace is the root and ſpring of an holy Converſation, ſeeing in God are all our ſprings, and from him are all our ſupplies to enable us to perform any duty, to exerciſe any grace, to ſubdue any luſt, to reſiſt any temptation, to bear any af- 5.

affliction. In a word, the Lord tells us, without him we can do nothing.

4. This Doctrine of Free Grace is the great ſtop and barre to keep out all falſe Doctrines and floods of Errors. The floods of all Error flow in at the door of ignorance, and ſpecially ignorance of this very thing, *viz.* the Error of the Papiſt, the Quaker, the Arminian, together with all the inſtability, formality, legallity, that more or leſs is found amongſt people of all perſwaſions, or at leaſt moſt of them ſprings into them at the door of the ignorance of this precious Doctrine of Free Grace. Now for a remedy herein, let every Chriſtian ſtudy, pray, enquire

quire for, and ſtand faſt in the Free Grace of God: ſee that bleſſed place, 1 *Pet.* 5. 12. *Exhorting and teſtifying that this is the true grace of God wherein you ſtand.* Rom. 5. 2. *By whom we have acceſs by faith into this grace wherein we ſtand*; ſo that it is moſt clear and plain that their ſtanding in this grace did fence them from all falſe Doctrines and erroneous Opinions, whilſt others that were ignorant of this Doctrine, remain ſeeking their ſalvation, partly by Grace, and partly by Works, as *Rom.* 9. 32. *Wherefore? becauſe they ſought it not by faith, but as it were, by the works of the Law; for they ſtumbled at the ſtumbling-ſtone*, &c.

This Doctrine is a main 5.

ſup-

ſupport of a ſoul under all trials; when all things do fail, free Grace and love doth never fail, *Heb.* 13.5. compared with *Joſhua* 1.5. our neareſt and deareſt friends may fail, our eyes may fail, our tongues may fail, our ſtrength may fail, our fleſh and our hearts may fail, our ſpirits may fail; but the Lord hath promiſed, that he will never fail nor forſake us, *Joſh.* 21.45. and 1 *Kings* 8.56. what ſhall I ſay more? the pure, glorious, matchleſs, and ſpotleſs Righteouſneſs of Jeſus Chriſt is a ſouls righteouſneſs and reſting place: But he that underſtands not this Doctrine, his life muſt needs be a burthen to him, he is apt to ſpend his dayes in ſor-

row

row and mourning, ſighing and complaining, in doubting and queſtioning; ſometimes ſaying within himſelf, my confidence is but preſumption, and my enjoyments are but deluſions: Whereas on the contrary, he that underſtands, receives, and abides in the Doctrine of Grace, doth reſt ſatisfied in God alone; in this reſt there is tranquility, in tranquility contentment, in contentment joy, in joy variety, in variety ſecurity, in ſecurity an aſſured hope of eternity.

6. This Doctrine is that by which Satan is, or ſhall be overthrown, and his kingdom turned up-ſide down: it was Satan that tempted our firſt Parents to eat the forbidden Fruit, it was Satan

tan that put *Cain* upon murdering *Abel*, it was Satan that provoked *David* to number the people, it was Satan that put *Peter* upon perſwading of Chriſt not to ſuffer, it was Satan that put treaſon into the heart of *Judas*, it was Satan that put *Ananias* upon lying: Now there are no weapons but ſpiritual weapons that will ſtead the ſoul in combating with the Devil, and what greater weapon hath the Lord put into our hands than this free love of Chriſt to us, *Epheſ.* 6. 13. to the 16.

7. This is the Doctrine that Satan doth moſt war againſt, either to pervert or corrupt, as thoſe who know his wiles may eaſily perceive. Oh! how hath Satan

tan cauſed the Church of *Rome* to pervert and corrupt this Doctrine? The Papiſt ſaith, if we are freely juſtified by Grace, we need not do any good works; and if we cannot fall from Grace, we need not fear to commit ſinne. How hath he corrupted and perverted this Doctrine in the Quaker, Arminian, and Formaliſt? it would be endleſs to reckon up his wiles herein.

This Doctrine is one of the hardeſt points in Religion to be learned, it being above the reach of nature, and all natural parts, *&c.* To do well and have well, is natural; but to believe and live well, is ſupernatural: to be righteous by anothers righteouſneſs, and 8.

to

to be saved by anothers suffering; these are mysteries and paradoxes, which no natural man perceiveth, 1 *Cor.* 2. 14. *Neither can he know them, because they are spiritually discern'd:* so that as in 1 *Cor.* 1. 21. *The world by wisdom knew not God,* but remains ignorant of the Righteousness of God, and so go about to establish their own Righteousness, and seek salvation as it were by the works of the Law, *Rom.* 9. 32. not considering that it is impossible to obtain salvation hereafter, or any firm settled peace here, if our confidence towards God be grounded upon our own best and choicest performances; seeing there is something polluted, and something defective; for all

all our duties are tainted with diſproportion to rule, and beleapor'd with ſpots and blots, ſo that it is in vain to expect a bed of reſt in the barren wilderneſs of our own performances: for that bed is ſhorter then that a man can ſtretch himſelf on it, and the covering is too narrow for one to wrap himſelf in it. O the ſpots, the blots, the blemiſhes that are to be ſeen upon the face of our faireſt duties; ſo that the beſt of us may ſay with the Prophet, *Iſa. 64. 6. All our righteouſneſſes are as filthy rags:* therefore *let us ſay no more to the works of our own hands, Ye are our gods: for in the true God the Fatherleſs finde mercy*, Hoſea 14. 3. Therefore in vain

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is salvation hoped for from the Hills, or from the multitudes of Mountains: therefore let us not be like the Spider, spinning out a Web of his own, and so think to climb up to Heaven by a thred spun out of our own bowels; no, no, that will not do, the Law that we have broken must have a perfect, personall, universall, and perpetuall obedience, or else we remain under the curse, from which there is nothing that can relieve us, but that which is answerable to the evil of sin. Now there is no righteousnesse in the world that is proportionable to the evil of sin, but the righteousnes of Christ onely. For,

1. Our own righteousnes is

is too ſhort, and is called a menſtruous rag, and ſo cannot cover us; and menſtruous, ſo that if it ſhould cover us, it were but to cover filth with filth.

2. Neither is the righteouſneſs of the Law large enough if a man could keep it, becauſe it will not acquit us for former diſobedience: ſee *Gal.* 3. 21. compared with *Rom.* 8. 3, 4.

3. Neither can the righteouſneſs of all the Angels do it, becauſe this alſo is a created righteouſneſs, a finite righteouſneſs, and no way proportionable to the evil of ſinne.

4. If we ſhould weep as many tears as the Sea holds drops, and humble our ſouls as many dayes as the world hath ſtood minutes,

nutes, all this were too short to purchase the pardon of one sin: if the stung Israelites had made a medicine of all the best Herbs in the Wilderness, and a plaister of all the sovereign ingredients in the whole world, and applyed it with Mountains of Prayers, and Seas of tears, this would not have helped them, if withall they did not look upon the Brazen Serpent, the free grace of God in Jesus Christ. In a word, God will have all blessings and happiness to flow from Free Grace.

1. That the worst of sinners might have strong ground for hope and comfort.

2. For the praise of his own glory and exaltation of his

his own Grace.

That vain man may not boaſt. 3.

That our mercies and bleſſings might be ſure to us. 4.

Yet for all this, let men have a care that in crying down the righteouſneſs of works, they do not cry down the works of righteouſneſs.

Object. If there be a reward hereafter for our Works, how can it be of Grace?

Anſw. It is of Grace that the Lord doth put it into our hearts to minde it. 1.

It is of Grace that the Lord doth enable us to do it. 2.

It is of Grace that Works ſhall be rewarded, ſeeing they are but our du- 3.

ty. And so much for the Doctrine of Grace: now we come to the Doctrine of Works.

Object. If our Election, Vocation, Regeneration, Justification, Sanctification, Acceptation, and Salvation be of Grace, and onely of Grace, what need is there of so much crying up, and pressing of Works, or an Holy Life and Conversation?

Answ. There are many strong prevailing Arguments to engage us and all people to an Holy Life, notwithstanding all is of Grace; take these few for the whole.

1. Although good Works and an holy Life be not the cause of our Salvation, yet they are the way to the King-

Kingdom, though not the cauſe of reigning.

2. Chriſt did not free us from the debt of ſin to deliver us from the debt of ſervice; but he did the one freely, that we might do the other chearfully.

3. We muſt be found in the way of Holineſs in point of Converſation; otherwiſe we ſhould walk unworthy of God, unworthy of the Goſpel, and unworthy of our Vocation.

4. We ſhall never enjoy what is promiſed, unleſs we endeavour to do what is commanded; for without Faith in Chriſt, and obedience to Chriſt, there is no promiſe of Life and Salvation by Chriſt.

5. An holy Converſation muſt be practiſed by us, be-

cauſe it hath the promiſe of this life, and of that which is to come, 1 *Tim.* 4. 8.

6. An holy Converſation is of neceſſity, as a diſtinguiſhing Character of the people of God from others that pretend to it, but are not ſo.

7. All opinions amongſt all Profeſſours, however differing in other things, yet in the neceſſity of an Holy Life they agree; all Printing, Preaching, and contending for Sanctification, good Works, or an Holy Life.

1. Then of the firſt, although good Works be not the Cauſe of our reigning, yet they are the way to the Kingdom, ordained by the Lord that we ſhould walk in them, and ſo go out by

by the foot-ſteps of the Saints, and ſo to walk, as we have Chriſt and his people for an example, 1 *John* 2. 6. compared with *Phil.* 3. 17. This is the ſtrait gate, and the narrow way to the Kingdom, to the which that way leads not, which ſets us not upon the new and living way, the true and onely way, the ſafe and ſtraight way.

2. The Lord Jeſus Chriſt did not free us from the debt of ſin to free us from the debt of ſervice, but he did freely do the one, that we might chearfully return the other; therefore obedience, or an holy Life, is brought in as the very end of our Election, Redemption, Vocation, and new Creation, as abundantly

appears by theſe Scriptures; *Epheſ.* 1. 4. 2 *Cor.* 5. 15. 1 *Pet.* 1. 15. *Epheſ.* 2. 20. The Blood of Chriſt doth both ſanctifie and ſatisfie, both in reſpect of Sanctification and Juſtification; ſo that we have ſtill need of *a ſerious Exhortation to an Holy Life and Converſation.*

3. Becauſe if our Converſation be not anſwerable to our Profeſſion, we walk unworthy of God, unworthy of the Goſpel, and unworthy of our Vocation.

1. Unworthy of God, that you have *Coloſ.* 1. 10. 1 *Theſ.* 2. 12.

2. Unworthy of the Goſpel, that we have, *Phillippians* 1. 27.

3. Unworthy of our Vocation, that we have *Epheſians*

ſians 4. 1. We read 1 *Theſ.* 4. 3, 4. *This is the will of God, even our ſanctification, that we abſtain from fornication; that every one of us ſhould know how to poſſeſs his veſſel in ſanctification and honour*: ſee 1 *Theſ.* 4. 7.

We ſhall never enjoy what is promiſed, unleſſe we at leaſt endeavour to do what is commanded; for without faith in Chriſt and obedience to him, there is no promiſe of life and ſalvation by him, *viz.* Now he hath commanded us to endeavour to know him, believe in him, love him, and repent of all our miſcarriages againſt him, *&c.* To which he hath made many promiſes; but as before we ſhall not receive and enjoy what is promi- 4.

ſed, unleſſe we perform what is commanded, as doth at large appear, *viz.*

Not knowing of God, he will not have mercy upon us, *Iſa.* 27. 11.

Not repenting, we ſhall aſſuredly periſh, *Luke* 13. 5.

Not being zealous for him, he will ſpew us out of his mouth, *Rev.* 3. 16.

Not being meek, we are an abomination to him, *Prov.* 3. 32.

Not being mercifull, we ſhall have judgement without mercy, *Jam.* 2. 13.

Not believing in him, we ſhall all periſh, *John* 3. 18.

Not loving him, we are and ſhall be accurſed, 1 *Cor.* 16. 22.

Not eating the Fleſh, and drinking the Blood of the

the Son of God, we have no life in us, *John* 6. 53.

An holy Converſation or godlineſs, *hath the promiſe of this life, and of that which is to come,* 1 *Tim.* 4. 8. It hath the promiſe of the bleſſings of this life, *Deut.* 28. 3, 4, 5, 6. *Bleſſed ſhalt thou be in the City, and bleſſed ſhalt thou be in the Field; bleſſed ſhalt thou be in the Basket, and bleſſed ſhalt thou be in the Store; bleſſed ſhalt thou be when thou comeſt in, and bleſſed ſhalt thou be when thou goeſt out*, &c. What ſhall I ſay more, Godlineſs hath all the choice promiſes of God annexed to it, *viz.* Godlineſs doth bring true peace, quiet, and comfort to the ſoul; nay, it leads a ſoul to have communion with God and his 5.

people; ſo that Godlineſs here is the way to eternal glory hereafter.

6. An holy Life and Converſation is of neceſſity to diſtinguiſh between one that ſerveth God, and him that ſerveth him not, *viz.*

He that is a ſervant of God will let us know it by his obedience to him, *Rom.* 6. 16. He that is one of Chriſts flock will hear and obey his voice, *John* 10. 27. He that hath an intereſt in the promiſes, will cleanſe himſelf from the filthineſs of fleſh and ſpirit, 2 *Cor.* 7. 1. If Chriſt hath dyed for you, let us ſee it by your living to him, 2 *Cor.* 5. 15. He that is Chriſts will crucifie the fleſh with the affections and luſts, *Gal.* 5. 24. Thoſe whom Chriſt hath

hath choſen to ſalvation, it is through ſanctification of the Spirit, and belief of the Truth, 2 *Theſ.* 2. 13. He that hath Faith in Chriſt, will let it appear by his works, *Jam.* 2. 18, &c.

7. All ſorts of people pretending to Godlineſs agree in this, That there is a neceſſity of an Holy Life and Converſation, onely the Papiſt, and Quaker, with ſome others, lay too great a ſtreſs upon it; not conſidering that we are ſo far from meriting by our Works of mercy, that our works of mercy ſtand in need of mercy: but to our work of an holy Life and Converſation, let me inſtance but in two Scriptures, *Gen.* 22. 2, 3, 4. in this

this Scripture we have the ſtory of *Abraham* in his holy converſation and obedience to God, in offering up his Son. Well, in fine, God commanded him to offer up his Son; in which conſider theſe ſix things.

1. Had he been to part with a dutiful Servant it had been ſomething; but to part with a dutiful Son that is more.

2. If with a Sonne, had it been an adopted Son, the tryal had not been ſo great, but this was a natural Son.

3. If with a naturall Son, had it been one of many, the triall had not been ſo great; but this was his own and onely Son.

4. If with his own and only Son, yet if he had been young, and ſo likely to have

have had more, the tryal had not been ſo great; but he was never like to have more, and this Son was his *Iſaac*, a childe of many prayers and of many promiſes, in whom his heart delighted.

5. If he had been to part with him by a naturall death in an ordinary way, the tryal had not been ſo great; but he was to part with him as a Sacrifice, wherein he was to be cut in pieces, *&c.*

6. But yet had ſome other man been the Executioner of his Childe, it had been ſomething; but *Abraham* himſelf muſt do this thing: Now conſider, how can we be the Children of *Abraham*, except we walk in his ſteps? he truſted upon God,

God, although he had but his bare word for it, and gave God his own time to make good his own promiſe; and he was ready to part with the deareſt thing for God at the firſt word, and he believed in Hope, againſt hope: O! that thou and I could do the ſame.

One would think that the Love of Chriſt, the Promiſes of Chriſt, the Preſence of Chriſt, the Example of Chriſt, and the Recompence of Reward held forth by Chriſt, ſhould make us hold on, and hold out; but if great Love, great Mercy, great Forbearance, great Entreaties, great Wages, will not prevail with us to forſake our Sins, and lead an Holy Life,

Life, Oh! Lord, what will become of us; *for without holineſs no man ſhall ever ſee the Lord*, &c.

The ſecond place of Scripture, is *Pſal.* 63. 1, 2. *Oh God thou art my God, early will I ſeek thee, my ſoul thirſteth for thee, my fleſh longeth for thee, to ſee thy power, and thy glory, ſo as I have ſeen thee in the Sanctuary:* Here you have deſire upon deſire, you have the very flower and vigour of his Spirit, the ſtrength and ſinews of his Soul, the prime and top of his inflamed affections, all ſtrongly working after a fuller enjoyment of God, and a greater meaſure of conformity to him, in a Holy Life and Converſation. Now Obedience, Sanctification, or

or an Holy Converſation is neceſſary,

1. In reſpect of God.

2. In reſpect of our ſelves.

3. In reſpect of others.

1. It is neceſſary in reſpect of God.

1. To manifeſt our Loyalty and Subjection to our Dread Sovereign, and Sacred Majeſty, the Lord of Lords, and King of Kings. *Rom. 6. 16. His ſervants ye are to whom ye obey: whether of ſin unto death, or of obedience unto life:* ſee *John* 8.34. compared with 2 *Pet.* 2. 19.

2. It is neceſſary to glorifie his name. *Matth. 5. 16. Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven:*

ſee

ſee 1 *Pet.* 2. 12. compared with 1 *Theſ.* 2. 12.

To teſtifie our thankfulneſs to God in appointing his Son, our Lord Jeſus Chriſt, to deſcend as low as Hell to fetch us from thence; and to aſcend up as high as Heaven to carry us thither. In a word, whatſoever we have, we have received from him; whatſoever we are, or have, we owe to him; ſo that we may ſay as *Paul*, *Rom.* 11. 36. *Of him, and through him are all things, to whom be glory for ever. Amen.* 3.

Good works, or an holy converſation, is neceſſary to beautifie the Goſpel of Chriſt; *Phil.* 1. 27. *Let your converſation be as becomes the Goſpel of Chriſt*; ſo 2 *Cor.* 9. 13. So much for 4.

for the firſt of theſe, good works are neceſſary in reſpect of God, to ſhew our obedience, to glorifie his Name, to teſtifie our thankfulneſs, and to beautifie his Goſpel, &c.

2. Good Works are neceſſary in reſpect of our ſelves.

1. As they are pipes of conveyance of both the apprehenſion and application of mercy, *Pſalm* 50. 23. *To him that ordereth his converſation aright, will I ſhew the ſalvation of God*: ſee *Pſalm* 107. 43. compared with 2 *Pet.* 1. 10, 11.

2. An holy Converſation is a ſweet demonſtration of our ſincerity and reality; our Saviour ſaith, *a Tree is known by its fruits*; ſo we may know where Faith is

is by its works, and where Love is by its effects, 1 *John* 1.6. *If we ſay we have fellowſhip with him, and walk in darkneſs, we lie and do not the truth.*

They are neceſſary as to our being and well-being, *Pſalm* 37. 3. *Truſt in the Lord, and do good, ſo ſhalt thou dwell in the land, and verily thou ſhalt be fed.* Mat. 16. 27. *He will reward every man according to his works.* 3.

This is the way to make our calling and our election ſure, 2 *Pet.* 1. 5. to the 11. verſe, for if you do theſe things you ſhall never fall; for ſo an entrance ſhall be adminiſtred unto you abundantly into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt. 4.

3. Good works, or an holy Converſation, is neceſſary in reſpect of others, *Tit.* 3. 8. *They that have believed in Chriſt muſt be careful to maintain good works; for theſe things are good and profitable to men*, and that in this four-fold reſpect.

1. To ſtop the mouths of wicked men, 1 *Pet.* 2. 17. *For this is the will of God, that with well-doing they may put to ſilence the ignorance of fooliſh men.* This made wicked *Saul* ſay to *David*, 1 *Sam.* 24. 17. *Thou art more righteous then I, for thou haſt rewarded good for evil.*

2. To encreaſe the joy of the Lords people: we read in the ſecond Epiſtle of *John*, v. 4. *I rejoyced greatly, that I found of thy children*

dren walking in the truth. It is a great encouragement to one Chriſtian to ſee the forwardneſs of another in the wayes of well-doing: ſee *Col.* 2. 5.

3. To win others to the embracing of the Goſpel, and to an Holy Life and Converſation, 1 *Pet.* 3. 1, 2. *That they may be won whilſt they behold your chaſte converſation coupled with fear,* &c. moſt ſure it is, that a a man doth teach by his Converſation, as well as by his Doctrine.

4. It is good to others for an example of holineſs, *John* 13. 15. I have done this good work to leave you an example, ſaid our Lord Chriſt: ſee 1 *Theſ.* 1. 7. *So that ye were examples to all that believe.* Many have been

been convinced by example to lead an holy Life, that would not by precept. By all which we may ſee, that an holy Life is neceſſary in reſpect of God, our ſelves, and others. Oh! that thou that readeſt theſe Lines, and I that write them, might in good earneſt ſet about this work, *that it might go well with us and our Children*, Deut. 5. 29. for this is the way to have the Lords bleſſing upon us, in all that we ſet our hands unto, *Pſalm* 1. 3. In this the Children of God are manifeſt, and the children of the Devil; whoſoever doth not righteouſneſs is not of God, neither he that loveth not his Brother. *Chriſt gave himſelf for us, that he might*

might redeem us from all iniquity, and purifie unto himſelf a peculiar people zealous of good works. Therefore, *Be ye holy*, ſaith the Text, *as I am holy; for without holineſs no man ſhall ſee God*, Heb. 12. 14. We ſhall come now, having gone thus far, to give you the ſumme of all, with ſome farther addition and confirmations to the point in hand, and enquire into theſe four things about an holy Converſation.

1. The nature of it what it is.

2. The means of attaining it.

3. The trials of it how it may be known.

4. The motives or inducements to it.

The nature of it what it is. 1.

is. It is an heedful observing the word of God to be our Rule, and his glory our aim; in all our thoughts, resolutions, words, and actions, or life ordered according to the Word of God, in holiness and righteousnesse, *Psal.* 119. 9. *Luke* 1. 75.

In a word, an holy Life is the product or effect of a Work of Grace in our hearts, whereby we are renewed in the whole man after the image of God, and are enabled more and more to dye unto sin, and to live unto righteousness, *Ephes.* 4. 14. compared with *Rom.* 6. 4, 6. An holy Life and Conversation hath two companions, Universality and Sincerity, 1 *Tim.* 1. 5. *Now the end of the Com-*

mand-

mandment is charity, out of a pure heart, and of a good conſcience, and of faith unfeigned.

Out of a pure heart, not abſolutely and compleatly purified from all ſin, but comparatively, by way of juſtification, *Pſal.* 51. 7. when we finde conſcience give a comfortable teſtimony of the hearts ſimplicity and godly ſincerity in whatſoever it doth. 1.

Of a good conſcience, that is not naturally good, but ſpiritually and ſupernaturally good; *being purged by Chriſts Blood from dead works, to ſerve the living God*, Heb. 9. 14. 2.

Of Faith unfeigned, without hypocriſie: now faith is then unfeigned when it hath the true nature of faith 3.

in it, when it purifies the heart, *Acts* 15.9. and when it doth overcome the Devil and the world, 1 *John* 5. 4. ſo that in all our walkings, be ſure to have an eye upon theſe three things.

1. Be ſure you do what you do from a right ground or principal, otherwiſe it may be ſaid both of thee and me, as it is ſaid of *Amaziah*, 2 *Chron.* 25. 7, 8, 9. *He did that which was right in the ſight of the Lord, but not with a perfect heart.*

2. Be ſure you act by a right Rule; ſome make their own Wills their rule, others make the Traditions and Examples of men their rule, others make the Light within the rule; but a Chriſtian is to make the Word

Word of God his Rule, and ſo walk and act as we have Chriſt, the Prophets, and Apoſtles for our Example, that we may go out by the foot-ſteps of the Flock.

Be ſure thou haſt right ends, low baſe ends ſpoil the higheſt undertakings; ſo for proof hereof, 1 *Cor.* 10. 31. *whatſoever you do, let all be done to the glory of God*, compared with *Col.* 3. 17. *Phil.* 1. 16. and ſo we ſhall act from a right ground, by a right rule, to a right end. 3.

1. We ſhould keep our hearts with *Solomons* diligence, *Prov.* 4. 24.

2. We ſhould keep our eyes with *Jobs* Covenant, *Job* 31. 1.

3. We ſhould keep our

Tongues with *Davids* Bridle, *Pſal.* 39. 7.

4. We ſhould keep our foot with *Solomons* guard, *Eccleſ.* 5. 1.

In a word, we ſhould not truſt any member without its keeper, that ſo we might carry our ſelves in all eſtates, in all conditions, under all adminiſtrations, both to God and his People, and our relations, as becometh an obedient Chriſtian. Conſider, we are his workmanſhip, let us not defile it, or deface it; we are in his preſence, let us not pollute it, by unholy and impure actions. Conſider, we are of the ſame houſhold with God, he is with us in our natural actions to preſerve us, in our recreations to reſtrain

ſtrain us, in our publick actions to approve or reprove us, in our private to obſerve us, in our ſteps to watch by us, in our watching to refreſh us.

The means of attaining an holy Life and converſation, I might inſtance in many, but I ſhall reduce all to theſe five heads. 2.

Be throughly convinced, and fully perſwaded of the neceſſity of it. 1.

Pray earneſtly and frequently to the Lord to put thee upon it, and to help thee in it. 2.

Meditate daily of the hour of Death, the day of Judgement, the joyes of Heaven, the torments of Hell, and the eternity of both. 3.

Think much on the great 4.

dishonour which an unholy life doth cast upon God.

5. Keep thy watch and endeavour to abstain from all appearance of evil.

1. Be throughly convinced and fully perswaded of the necessity of it, *viz.* ground this in the bottom of thine heart, *that without holiness no man shall see the Lord*, Heb. 12. 14. *No unclean person shall enter into the Kingdom of God*, Rev. 21. 27. *&c.* Because holiness and sanctification is the way in which the Lords people shall be saved. I do not say that this is the way by which, but the way in which he hath chosen us to salvation, saith the Scripture, *through sanctification of the Spirit, and*

and belief of the truth, 2 Theſ. 2. 13.

Pray earneſtly and frequently to the Lord to put thee upon it, and to help thee in it, *Pſal.* 119. 5. *Oh! that my wayes were directed to keep thy Statutes, then ſhall I not be aſhamed, when I have reſpect to all thy Commandments*, Jer. 10. 23. We have need to ſeek to the Lord for help, *for it is not in man to direct his ſteps*, Prov. 3. 6. *In all thy wayes acknowledge him, and he ſhall direct thy paths.* Prov. 16. 9. *A mans heart may deviſe his way, but the Lord directeth his ſteps*, without whom we can do nothing, 2 *Cor.* 3. 5. 2.

Meditate of the hour of Death, day of Judgement, Torments of Hell, and the 3.

Joyes of Heaven, and the Eternity of both: if the love of Chriſt doth not, or will not conſtrain, if the fear of puniſhment will not compell, Lord what will become of us! If great love, great mercy, great forbearance, great entreaties, great and long waitings, great wages will not prevail with us to lead an holy Life, I know not what will? ſurely we can never ſerve ſuch another Maſter as God is, for he doth not onely give us wages, but doth our work for us.

4. Think much upon the great diſhonour that an unholy life doth caſt upon God. In a word, it doth caſt a treble diſhonour on God, *viz.*

In

In its malignity, as being moſt contrary to the pure, unſpotted, perfect, and holy nature of God; ſinne is as contrary to God, as light to darkneſs, and Hell to Heaven. 1.

In its obſtinacy, it oppoſeth the command of God, ſlights the will of God, and contradicts the deſign of God, and brings externall, internal, and eternal miſery upon the creature, upon perſons, and Nations. 2.

In its choice, a ſinner in living an unholy life chooſeth a baſe luſt, a venomous ſin, a crooked way before the new and living way, the ſure and ſafe way, the true and only way that leadeth unto life and bleſſedneſſe. In a word, an unholy life 3.

puts God upon complaining, the Spirit upon grieving, and Chriſt upon bleeding; beſides it opens the mouths of enemies, and grieves the people of God.

5. Let us keep up our watch, and ſtand upon our guard, and at leaſt endeavour to abſtain from all appearance of evil; watch what comes in, and what goes out, and truſt no member without its guard, as we ſaid before, *Pſalm* 119. 9. *wherewith ſhall a young man cleanſe his way? by taking heed thereto according to thy word.*

3. The Tryals of it, how it may be known, and that I ſhall reduce to theſe two general heads, *viz.*

1. How he that hath, or pre-

pretends to it, may clearly diſcern the truth of it.

2. How others that obſerve him, and behold him, may judge aright of him.

Of the firſt, how he that hath it may clearly ſee it, *viz.* 1.

True obedience hath two companions, univerſality and ſincerity; that is, he hath a reſpect to all Gods Commandments, *Pſal.* 119. 6. and doth endeavour to keep them, at leaſt purpoſingly and endeavouringly: a will to obey the Lord is all that a bleſſed *Paul* can ſometimes finde, *Rom.* 7. 18. Now are there any ſeeds of true life begun? is there any ſpark of conviction, or motion of repentance? will thy pulſe of remorſe beat a lit-

little, hast thou a touch of remorse and sorrow, a spark of Contrition, a grain of Faith, a drop of self-denial; doth thy spirit long and breathe, although faintly; doth thy pulse beat, although feebly; doth thy heart pant after Christ although but weakly; dost thou endeavour to receive Christ and his Free Grace, though with a shaking hand? well, take thy Evidences from the carriage of thy spirit, neither at the best, nor at the worst, but the middle way, which is most thy frame; for if thou judge of thy self at the worst, thou mayest be discouraged; and if at the best, thou mayest be deceived; for if we take a prophane man at the best, and a good man at the worst, we shall finde

but little difference, *viz.* we read of *Davids* murdering, we read of *Joſephs* ſwearing, *Jobs* curſing the day of his birth, of *Jonah* vexing, *Peter* denying, *Thomas* not believing. Again, on the contrary, we read of *Pharaoh* deſiring the Prayer of *Moſes*, *Balaam* deſiring to dye the death of the righteous, *Saul* condemning of himſelf, *Ahab* humbling himſelf, *Nineveh* repenting, *Felix* trembling: if we now judge by theſe particular actions, we ſhould juſtifie thoſe whom the Lord doth condemn, and condemn thoſe whom the Lord doth juſtifie: Therefore we are not to judge our ſelves by ſome particular acts, but by the conſtant frame and bent of our ſpirits. A true Chri-

ſtian can ſay, though I am not what I would be, yet I would be what I ſhould be; there is much blindneſs with our light, much enmity with our love, much pride with our humility; ſo that the beſt Chriſtian may ſay, Lord I ſee, and yet am blinde, I hate and yet I love, I follow and yet I fall, I preſs forward, and yet I faint,

2. How others that behold him, may and ought to judge of him, *viz.*

He that is a ſervant of God will let us know it by his obedience to him, *Rom. 6. 16.*

He that is a ſervant of Chriſt will let us know it by his love to his people, *John 13. 35.*

He that ſaith he liveth in

in the Spirit will let us know it by his walking in the Spirit, *Gal.* 5. 25.

He that abideth in the Vine, will let us ſee it by his fruitfulneſs, *John* 15. 5.

He that hath faith will ſhew it us by his works, *Jam.* 2. 18.

He that is indeed a wiſe man will let us ſee it by his good converſation, *James* 3. 13.

He that hath an intereſt in the promiſes will let us know it by his cleanſing himſelf from all filthineſs, both of fleſh and ſpirit, 2 *Cor.* 7. 1. A man muſt not dance and dine with the Devil, and yet think to lye down with *Abraham*, *Iſaac*, and *Jacob* in the kingdom of heaven; moſt men walk in the broad way, and yet

yet every one thinks to enter in at the ſtrait gate, *Mat.* 7. 13. *Prov.* 16. 25. It is true, the beſt Gold hath ſome droſs, the faireſt day hath its clouds, the fineſt linnen hath its ſpots, and the faireſt Garden hath its weeds, and the beſt Fields hath its Tares, as well as Wheat, and the ſweeteſt fruit ſome worms; ſo have the moſt exact Chriſtians their failings: Wherfore beware of judging men and women according to ſome particular actions, but judge according to the conſtant tenor of their converſation; for as we ſaid before, if we take a good man at the worſt, & a wicked man at the beſt, we ſhall finde but little difference: therefore let us beware

ware of condemning thoſe whom the Lord doth juſtifie, and of juſtifying thoſe whom the Lord does condeam, for both theſe are an abomination to the Lord.

The motives to it, or powerful prevailing arguments to engage us to it, which I ſhall reduce to theſe two heads, *viz.* 4.

1. The benefits that we ſhall gain by it.

2. The ſad condition of all that want it.

The benefits which do redound to an holy Life, *viz.* 1.

He hath the promiſes of this life, and that which is to come.

He hath a bleſſing upon his basket and ſtore, and whatſoever he puts his hand unto, all things work together for his good, at the

the preſent, fitting him for ſalvation hereafter; yea, whatſoever loſſes, croſſes, troubles, and trials, perſecutions, and afflictions befal him, it ſhall redound to the glory of God, and his his own good; and if all this be too little, the Lord is teaching him or her that endeavours to order their converſation aright, to take the glory of his moſt Holy Name to be their aim, his Word their rule, the Spirit of Truth to be their guide, the Angels to be their guard, & the precious Promiſes to be their ſupport, and his Sons and Daughters to be their companions here, and company of innumerable Saints and Angels hereafter, *Heb.* 12. Yea the Lord ſhall in the ſight and hear-

hearing of all the world, call his ſanctified ones, as *Mat.* 25. 34. *Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world.*

Come ye, my friends, my brethren, my people, my undefiled ones. 1.

Bleſſed. Here is our abſolution from all ſins. 2.

Of my Father. Here is the Authour from whom proceeds our bleſſedneſs. 3.

Inherit. Here is our Faith ending in fruition, and the promiſes in poſſeſſion. 4.

The Kingdom. Behold our birth-right according to Grace, 2 *Tim.* 1. 9. 5.

Prepared. See Gods fatherly care for his choſen, *John* 14. 2. 6.

From the Foundation of the

the world. Oh! the free and eternal love of God to poor miſerable man. In a word, there is no place ſo glorious by creation, ſo beautiful for delectation, ſo rich in poſſeſſion, ſo comfortable in habitation; there is joy without ſorrow, and pleaſure without pain; there is light without darkneſs, mirth without ſadneſs, health without ſickneſs, wealth without want, credit without diſgrace, beauty without blemiſh, &c. all tears ſhall be done away, all evils removed, all ſinnes aboliſhed, all wants ſupplied: ſee *Rev.* 22. 3. and 21. 4.

Heaven is a City, whoſe Maker and Builder is God, *the City of the living God,* Heb. 12. 22. The Court of

of God and of Chriſt, wherein are an innumerable company of Saints and Angels, *Heb.* 12. 23, 24. It is better ſure to creep towards Heaven though through the valley of tears, then to gallop towards hell upon the mountains of pleaſure.

2. The ſad condition of all that want it; Heb. 12. 14. *Follow peace with all men, and holineſs, without which no man ſhall ſee God.* 1 Pet. 1. 15, 16. *As he that hath called us is holy, ſo be ye holy in all manner of converſation; becauſe it is written, be ye holy as I am holy.* Rev. 21. 27. *There ſhall in no wiſe enter into heaven any thing that defileth, nor thoſe that work abomination, or make a lye,* &c. Well, the holy nature

nature of God will not permit the unclean man or woman to come into his preſence; no, Pſal. 9. 17. *The wicked ſhall be turned into hell.* 2 Theſſ. 1. 8. *The Lord will come in flaming fire, taking vengeance on all them that obey not the Goſpel*, &c. In the mean time whileſt they remain here they are accurſed in their going out, and in their coming in, in the basket and in the ſtore, and in every thing that they put their hand unto, *Deut.* 28. Again, conſider what names all thoſe who want this holy life and converſation are known by in the Scriptures of truth, *viz.*

Sometimes they are called *filthy dreamers, defiling the fleſh*, Ep. Jude ver. 8.

raging

raging waves of the ſea, foaming out their own ſhame, ver. 13. *Natural bruit beaſts made to be taken and deſtroyed, that ſhall utterly periſh in their own corruption,* 2 Pet. 2. 12. *Wells without water, clouds that are carried with a tempeſt, to whom the miſt of darkneſſe is reſerved for ever,* ver. 17. *A generation of vipers,* Matth. 3. 7. *Ye ſerpents, how can ye eſcape the damnation of hell,* Mat. 23. 33. In a word, the Scriptures call them Lions for their fiercenes, Bears for their cruelty, and Dragons for their hideouſneſſe, Dogs for their filthineſſe, Wolves and Foxes for their ſubtlety; if this be not enough, the Scriptures of truth ſtiles them Scorpions vipers, thorns, briars,

ars, thiſtles, brambles, ſtubble, dirt, duſt, chaffe, droſs, ſmoak, ſcum, unclean birds, *Rev.* 18. 2.

1. The Devil is ſaid to be their maſter, *Rom* 6. 16.

2. The Devil is ſaid to be their father, *John* 8. 44.

3. The Devil is ſaid to be their Prince, *John* 12. 31.

4. The Devil is ſaid to be their god, 2 *Cor.* 4. 4.

Now lay all theſe things together, and conſider if the joyes of heaven on the one hand, and the torments of hell on the other hand, will not prevail with us to witneſs a holy life and converſation in our practice, I do not know what will: certainly the ſad condition of all that want this holy life will farther appear by theſe particulars.

His

His or her ſad condition at the hour of death. 1.

Their ſad condition at the day of Judgement. 2.

The torments they are like to ſuffer in Hell. 3.

The duration of that helliſh ſtate. 4.

Of the hour of Death. 1.

Death in Scripture is called *the King of Terrours*, it hath ſomething to ſay to every one, and would fain be heard; but moſt of the ſons and daughters of men are not at leaſure to hear what he hath to ſay; they put that off to the laſt year, and when that is come to the laſt moneth of that year, and when that is come to the laſt week of that moneth, and when that is come to the laſt day of that week, and when

that is come to the laſt hour of that day, and when that is come to the laſt minute of that hour, not conſidering that death meets us every where, and enters in at every door, *viz.* by a full meal, or an empty ſtomach, by much wine or want of wine, by heat or cold, by violent motion or ſitting ſtill, by every thing in providence, by every thing in nature, by every thing in chance? well, in comes death and looks you grim and black in the face, then you fall into a cold ſweat over all your body, and a trembling in all your joynts; the Head aketh, the Face waxeth pale, the Noſe black, the Eye-ſtrings break, the Tongue faltereth, the Throat ratleth;

leth; then come thy friends and trouble thee as faſt to have thee put thy goods in order, ſome crying, ſome craving, ſome pittying, ſome comforting of the ſick party: If he look up, he ſeeth Gods judgements ready to fall upon him; if he look down, he ſeeth Hell mouth open, ready to receive him; if he look about him, loe a company of evill ſpirits ready to ſnatch his ſoul from him; live he cannot, to dye he is afraid, and what to do he cannot tell: whereas had he lived an holy Life and Converſation, he at the hour of death would now comfort himſelf, and ſay as good *Hezekiah* doth, *Iſa.* 38. 2, 3. *Hezekiah prayed and ſaid, Remember now, O*

Lord, I beſeech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight; ſo the Lord added to his dayes fifteen years. Oh! that we were wiſe, that we underſtood this, that we would conſider our latter end, Deut. 32.29. and great cauſe have we ſo to do, for our body is but a cottage of clay, and that ſo frail, and craſie, that were it not once or twice a day daubed over, it would fall about our ears. What are our bodies but a Magazine and Hoſpitall of all Diſeaſes, and theſe are fore-runners of Death: when Diſeaſes are in the Houſe, Death is at the Threſhold; when Sickneſs is in the Chamber, Death is

is at the Window. Oh! that the Lord would teach us ſo to number our dayes, that we may apply our hearts unto wiſdom.

Let us conſider his ſad condition at the day of Judgement that wants this holy Converſation, *viz.* there is brought in a Bill of Endictment, never ſuch a Bill put up againſt the greateſt offender in any Court of men. The Bill of Endictment it ſelf runs thus, *viz.* 2.

Thou art here accuſed for a multitude of ſins of omiſſion, neglecting to do thy duty to God, to Superiors, Inferiors, and all Relations. 1.

For ſinning both ſecretly and openly, to the diſhonour of God, the grief of 2.

his people, and opening the mouth of enemies.

3. For ſinning againſt Gods holy Ordinances in neglecting or abuſing them.

4. For ſinning againſt all Gods Mercies to thee, in abuſing health, wealth, liberty, parts, and gifts.

5. For abuſing both the Mercies and Judgements of God; therefore now he will deprive thee of the one, and conſume thee by the other.

6. For ſinning againſt the checks of thine own Conſcience, if Conſcience be not a bridle, it will be a whip; if it be not a curb, it will be a ſcourge; if you will not hear the warnings, you ſhall feel the laſhes of it; if it doth not reſtrain from ſin by admonition, it will

will put you to pay for ſin by contrition, &c.

For ſinning againſt the motions of Gods Spirit in reſiſting and grieving it. 7.

For drawing others to ſin by your bad examples and courſes. 8.

For not reproving others for their ſin, as if thou waſt afraid to ſpeak for God, againſt thoſe that diſhonoured him. 9.

For a world of precious time, which thou haſt miſſpent in the world. 10.

For a multitude of ſecret unknown ſins committed in thy childe-hood, youth, and man-hood, all thy omiſſions and commiſſions will then come into thy minde. 11.

There comes in a long Bill which thou never 12.

dreamedst of, much less couldest repent of; ignorance will be no plea in this Court, all our sinfull thoughts, resolutions, words, and actions, together with all our commissions and omissions, stand up and bear testimony against thee. Oh! consider, if ever any Bill were like unto this; I could almost say to the Reader, as *Nathan* to *David*, *Thou art the man.* It is true, that in Courts of Justice, exceptions against Witnesses are sometimes allowed, but thou canst except against none here, unless it be the devil; but if thou cashire his testimony, what canst thou say against thy partners in sin, do not they know all thy wayes? what canst thou say against

againſt good men, that with grief of heart beheld thy ſinful courſes? what canſt thou ſay againſt good Angels that will not belye thee? what canſt thou ſay againſt thine own conſcience? what canſt thou ſay againſt the true and all-knowing God that cannot lye? Then hear the ſentence, *Mat.* 25. 41. *Go ye curſed into everlaſting fire prepared for the Devil and his Angels.*

3. Let us a little conſider the torments which he is like to ſuffer in Hell, there ſhall be puniſhment without pitty, miſery without mercy, ſorrow without ſuccour, crying without comfort, miſchief without meaſure, torment without eaſe; where the worme dieth not, and

the fire is never quenched; in which flame thou shalt ever be burning and never consumed, ever dying, and never dye; but here thou shalt be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: and so here for want of an holy Conversation, thou hast changed Heavens felicity for Hells fury, it is better to creep towards Heaven, though through the valley of tears, than to gallop towards Hell upon the mountains of pleasure.

4. Consider the duration of that miserable estate, *Mat.* 25. 41. *Depart ye cursed into everlasting fire*; this eternal condition admits of no alteration, decay, or consum-

ſumption, future hopes or expectation, waſte or diminution; mans eternal condition admits of no mixture or moderation, events or iſſues of Providence; mans eternal condition admits of no compariſon or revocation, there is no ſounding a retreat after we are lanched into this Ocean; millions of ages paſt away, yet not a minute waſted; this is utter darkneſs, and blackneſs of darkneſs, weeping and gnaſhing of teeth, the worm that never dyeth, the fire that never goeth forth, &c. and all this is but the effect and product of an unholy Converſation. I hope by this time the Reader of theſe lines findeth a neceſſity of a ſerious exhortation to an holy life and converſation.

Now

Now to avoid all theſe miſeries, conſider what is before written, and theſe few things following after, and ſo I cloſe up this little piece, not doubting but by Gods bleſſing thou mayeſt gain much by it.

Now. then if thou wouldſt avoid Hells miſery, and obtain Heavens felicity, learn theſe few things and put them in practice.

1. Keep thy heart with *Solomons* diligence, *Pro.* 4. 24.
2. Keep thine eyes with *Jobs* Covenant, *Job* 31. 1.
3. Keep thy tongue with *Davids* Bridle, *Pſal.* 39. 7.
4. Keep thy foot with *Solomons* guard, *Eccleſ.* 5. 1.

That thou and I may do ſo, let us put on the whole Armour of God, and not truſt

truſt any member without its keeper.

Have a care of ſpending precious time about things unprofitable or impoſſible, for mans idle time is the Devils buſie time: *Therefore ſeek the Lord while he may be found, and call upon him while he is near.* 1.

Let thy thoughts which are the firſt bloſſom of thy ſoul be awful and godly, 2 *Cor.* 10. 5. 2.

Let thy ſpeech and talk be ſeaſoned with grace, let it be little and true, profitable, ſeaſonable, and ſavoury, *Prov.* 10. 21. 3.

Let thy works be profitable, holy, charitable, and meaſurable. 4.

Let thy carriage or manners be grave, courteous, and chearful. 5.

Let

6. Let thy diet be moderate and temperate, bring thine appetite under a rule of reaſon, that it exceed not the bounds of moderation; when thou makeſt a feaſt, be not like *Dives*, who fared deliciouſly; nor like *Martha*, troubled about many diſhes or varieties.

7. Be content with thine allowance; if thou canſt not raiſe thy eſtate to thy minde, let us ſtoop our mindes to our eſtates.

8. Let thy apparel be ſober, neat, and comely, be rather too ſparing then over laviſhing, rather abridge thy ſelf of ſomewhat thou mighteſt have, then abound; rather come ſhort of thine allowance, then any whit at all to exceed it.

9. Let thy recreation be law-

lawful, brief, ſeldom, and ſeaſonable.

Let thy companions be chiefly thoſe that are godly, beware of too deep familiarity with wicked ones, for they will talk much to little purpoſe: ſee *Prov.* 4. 14. 10.

Let thy ſleep be moderate, quiet, and ſeaſonable, lie not down to ſleep in thy ſins, neither ſinne in thy ſleep. 11.

Let thy prayers be ſhort, fervent, frequent, and devout; remember Chriſt prayed often and briefly, and commands us to learn of him. 12.

Have a care of ſpending ſo much time and pains about the form of godlineſs, as to neglect the power. 13.

Charge thy memory to re- 14.

retain the best things, not forgetting Death, Judgement, Punishment, or Glory.

15. If thou wilt live and dye in a continual peace, maintain a continual warre against the world, the flesh, and the Devil; if ever we come to Heaven we must fight out every step of our way, step by step, as a Ship cuts out its way in the Sea.

16. Endeavour alwayes to keep thine heart in such a frame that thou mayest be ready to receive or do good.

17. Endeavour to warn them that are unruly, comfort the feeble minded, support the weak, be patient towards all men, 1 *Thes.* 5. 14.

18. Let the Word of God be

be thy rule, his glory thy aim, his Spirit thy guide, his Angels thy guard, his Promiſes thy ſupport, his People thy companions, his Ordinances thy delight.

As we do approve of the end which the Almighty aims at, which is the glory of his Name, and the good of his people; ſo we ſhould like and aſſent to the way which he doth act in to accompliſh the ſame, which is ſometimes by means, ſometimes without means, ſometimes contrary to means, ſometimes by ſmall means and inconſiderable. 19.

Seriouſly conſider that general which takes in all the former particular rules, *Phil.* 4. 8. *Finally, brethren,* 20.

thren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are lovely, whatſoever things are of good report; if there be any vertue, if there be any praiſe, think on theſe things, ſo as to walk in them, or obſerve and do them; ſo ſhalt thou have prudence to guide thy thoughts, to order and grace thy ſpeech, to help thee to underſtand things preſent, to gueſs at things to come, to recall matters paſt, to poſſeſs that you do want, to live long in a little time, and to carry thy ſelf in all ſtates, in all conditions, under all adminiſtrations, both to God and his people, and thy relations, as a righteous, obedient Chriſtian. It is re-

port-

ported of *Alexanders* body, that it was of ſuch an exact and excellent conſtitution, that it gave a ſweet ſcent like a perfume; ſo ſhould a Chriſtians converſation be a ſweet ſmelling ſavour both to God and man; ſo then thou ſhalt not be afraid to dye, nor aſhamed to live: Therefore let us ſpend more time and pains about that which will make us live happily, and dye comfortably, and reign with Chriſt eternally. We may aſſure our ſelves, it is not the knowing man, nor the talking man, but the doing man that at laſt will be found the happieſt man; for if our knowledge be not turned into practice, the more knowledge we have

have, the more miserable shall we be: Although no man merits assurance by obedience, yet God usually crowns obedience with assurance. An unholy Professour shall alwayes want these things, *viz.* Comfort and Content; Confidence and Assurance. Read and consider these Scriptures, and I have done, leaving thee to him that never forsakes his.

The Scriptures follow, *viz.*

Hebrews 6. 8. *But that which beareth thorns, and briars, is rejected and is nigh unto cursing, whose end is to be burned.*

Matthew 3. 10. *Now the axe is laid to the root of the*

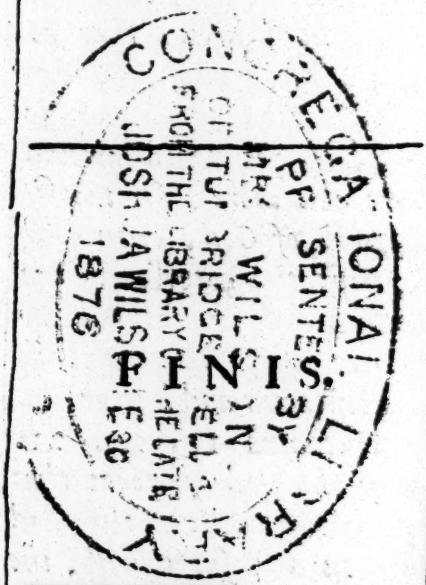
the tree, therefore every tree that bringeth not forth good fruit, is hewen down and caſt into the fire.

1 Theſſalonians 4. 1. *Furthermore then, we beſeech you brethren, and exhort you by the Lord Jeſus; that as ye have received of us, how ye ought to walk and to pleaſe God, ſo ye would abound more and more, for this is the will of God, even your ſanctification;* verſe 3. *That every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour.*

Hebrews 13. 20. 21. *Now the God of peace that brought again from the dead our Lord Jeſus Chriſt, the great Shepherd of the Sheep, through the blood of the everlaſting Covenant, make you*

per-

perfect in every good work to do his will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt, to whom be glory for ever and ever. Amen.



FINIS.